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THE

FEDERAL CHARACTER OF ADAM

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IMPUTATION OF HIS SIN.

BY THE

REV. WILLIS LORD,

...stor of the Seventh Presbyterian Church, Philadelphia.

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FEDERAL CHARACTER OF ADAM.

In the exhibition of truth by a great mind, there are oftentimes a force and clearness that preclude doubt, and foil evasion. Language is used in its last analysis, and therefore its greatest power, to represent ideas. The form of expression may indeed be varied, and thus perhaps secure a greater logical precision, or a higher rhetorical beauty, or some other perfection of style: but the essential meaning cannot be rendered more obvious and certain, than by the original statement.

This, in a high degree, is true of the celebrated passage in Romans v. 12—21. With its parenthesis and ellipses, its antitheses and comparisons, it is yet a passage whose grand scope and meaning, no exposition can make plainer. Words more fit, more unambiguous, more strong, there are not, by which to express those cardinal doctrines of Christianity—*condemnation by the sin of Adam*, and *justification by the righteousness of Christ.*

With augmented force, do these remarks apply to the 18th verse. It concentrates the sum and energy of the whole passage, as rays in the focal point. There it stands, simple, intelligible, indestructible, declaring in terms too plain and exclusive to be misunderstood or perverted without guilt, that—"as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one the free gift came upon all men unto justification of life."

It is proposed in the following pages, briefly to dwell upon the first term of this comparison, and in reliance on the Eternal Spirit, to unfold the great truths which are its basis: to wit,

I. The representative character of Adam, and

II. The consequent imputation of his sin to his race.

In elucidation of the

I. First point, I remark—That God created Adam in his own image: endowed not only with intellectual and moral powers, from whose operations and choices, character should result, but with "knowledge, righteousness, and

true holiness," The existence of his faculties, and their exercise in harmony with the moral law of the universe were co-etaneous. He stood forth from the creative energy of God, not as an infant, whose bodily and mental powers and whose moral character, time, culture, and trial were requisite to develope and determine; but physically, intellectually, and morally complete for the responsible position assigned him. The image of God, which consists essentially in intellectual endowments, and holy dispositions, was not impressed upon his soul, after his creation, but it is that in which he was made. It was not a subsequent communication, or acquisition, but the original creation.

With Adam thus endowed, and therefore competent to the high transaction, God entered into covenant.* The erms were, obedience and life, or disobedience and death: life in the fulness of its import, and death, in the like extent. In this covenant, the father of the race acted for himself and for them. With him, through him, and in him, they were placed on trial. He stood their legal and moral representative.

Now, what is often and pertinaciously asserted, that this is simply theory, we deny. On the contrary, we affirm it to be fact, authentic beyond reasonable doubt or guiltless evasion; authentic as the testimony of God. If it be not a fact, we maintain, that no reasonings, however specious, no seeming advantages resulting thence to the philosophy of religion, however great; no prepossessions, however cherished, ought to save it from instant and utter abandonment. But if it be a fact, then, no objections, however plausible; no mysteries, however impenetrable; no prejudices, however strong, can set it aside, or invalidate the great truths which it necessarily involves.

I open the Bible. I implore God to teach me. I trace the heaven-illumined pages. The deep conviction is irresistible. Historic analogy, necessary implication, unambiguous and conclusive comparison, and explicit declaration, all unite in attesting the fact, that in the covenant of works, Adam stood as the Federal Head, and Representative of his race.

* The *fact* of a covenant is not dwelt upon in this tract for the reason that it is seldom or never denied. Those who in various particulars, have receded from the orthodox and ancient faith, deny only the *nature* and *extent* of the covenant as here maintained. See, however, on this point, as well as on the whole subject of these pages, Dr. Dick's Theology, Vol. I. Lect. 15.

Let us glance at each of these forms of evidence.

I. Historic analogy. The principle of representation characterizes every covenant which God has made with or respecting men, unless the covenant with Adam is an exception. The provisions, responsibilities, and effects of every other covenant, have extended equally to the original contracting parties, and to their seed.

Look, for example, at the covenant with Noah. He acted personally for himself; representatively for "every living creature," through "perpetual generations." And who feels any difficulty here, practical or theoretic? Who, when the angry storm roars, and fierce lightnings mingle with terrific thunder, and when the storm is hushed, and through the opening clouds heaven smiles again, who even at this distant epoch, does not feel that the beautiful bow arching the firmament, is God's token to him?

Or, when the genial spring arrays the earth with verdure, and buds and blossoms exhale their fragrance on the air; or when summer and autumnal suns mature their luxuriant harvest; or when winter comes with icicles and snow, who can forget the covenant which secures their unfailing succession, or insulate himself from its blessings?

Look, too, at the covenant with Abraham—a perpetual monument of stupendous grace. "I will establish my covenant between me and thee, and thy seed after thee." Is it said that the obligations of this covenant with respect to the posterity of the Patriarch, were dependent on their personal election and consent when born, and able thus to choose? Facts, on every page of their history, refute the assertion. What unhappy Israelite now bears not the curse of the covenant broken? Besides, was not the seal of this covenant required to be borne as well by the unknowing babe, as by the intelligent adult; by the babe unconscious of the meaning of the rite, though not unconscious of the pain?

Look also at the covenants of Horeb and Sinai. The assembled tribes gather before the Lord. Their wives and little ones are there. The solemn covenant embraces them. Nor is this all. Said the great Legislator, "Neither with you only do I make this covenant; but with him that is not here with us this day, lest there should be among you man or woman, or family or tribe, whose heart turneth away from the Lord our God."

Look especially at the covenant with Christ. In that high procedure of the Sacred Three, stands he not the

representative of his people? Is he not their glorious surety?

> "O thou, in heaven and earth, the only peace
> Found out for mankind under wrath!
> Be thou in Adam's room.
> As in him perish all men, so in thee
> As from a second root, shall be restored
> As many as are restored, without thee none.
> His crime makes guilty all his sons: thy merit
> Imputed, shall absolve them who renounce
> Their own, both righteous and unrighteous deeds,
> And live in thee transplanted, and from thee
> Receive new life."

Now shall this uniform analogy fail when we turn to the covenant of God with Adam? Shall the principle of representation, which characterizes every other federative transaction in which God has engaged, be wanting in this one, the most signal and momentous of them all? Grant that analogical evidence is not decisive; yet if you reject it, you reject one of the most pregnant and beautiful confirmations of revealed religion.

2. Scriptural implication augments the proof. It is strong and unavoidable.

The history of creation, of the institution of society, and government, and of the fall, is compressed into a few paragraphs. Of course there can be but the merest outline of things. Detail were impossible. But study this brief record in the light of subsequent history, and say if it does not necessarily imply that Adam was placed under a constitution, whose observance or whose breach by him was to affect his posterity equally with himself.

Notice the sanction of the covenant. "In the day thou eatest thereof, thou shalt surely die." Has the fearful curse fallen only on our sire?

Notice the subsequent command. "And God said unto them, be fruitful and multiply and replenish the earth and subdue it." Was this addressed to Adam only, because to him personally? Or by force of this injunction now, is not the race perpetuated?

Notice the investiture of man as the Lord of creation. 'Have dominion," said Jehovah, "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Did this dominion cease with the first of men? And if it is less perfect now, than before the apostasy, does not that event furnish the reason?

Pursue still the record after the fatal transgression.

Unto the man he said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee." Does the earth groan accursed, no more? Does it bear now no thorns? Does it bloom again like Eden? Do not the sons of Adam eat amid toil and wo?

Unto the woman he said, "In sorrow shalt thou bring forth children." Did this wo pause upon the unhappy Eve? Is not the sad inheritance perpetual to her daughters?

But these are lighter ills, compared with that which ends them. "Dust thou art, and unto dust shalt thou return." Ah, fellow mortal, is the reign of death over? Are there no graves but Adam's? Have thine eyes never looked upon the dead? Comes not thine own hour? And yet the sentence was but this, "dust thou art, and unto dust thou shalt return."

We cannot then hesitate. The penalty in its execution, demonstrates the extent of that penalty in the original threatening. And the conclusion is not to be evaded, in reason, which is so affectingly and palpably implied in facts, that the posterity of Adam were included with him, in the provisions and liabilities of the covenant of works.

3. The proof of our position accumulates, if we turn to the comparisons of Scripture. These are unambiguous and determinate. I select two.

Adam and Christ are compared as type and antitype. Says the apostle, "Who was the figure, (the *tupos*,) of him that was to come." In some peculiar and eminent respect, therefore, the one corresponded to and prefigured the other. In what respect?

In *physical characteristics?* In form, feature, strength, proportion, beauty? Was Adam the grand specimen of humanity, or in Miltonic phrase—"The goodliest man of men since born," and in this the type of Him who was "fairer than the sons of men?" Away with the unworthy thought!

Do *mental endowments* then furnish the point of comparison? But in mental endowments, the sire of men shared in common with his race. He was gifted with no faculty which is not possessed by them, and therefore was as truly in this respect the type of Aristotle, or of Bacon, as of Jesus Christ. And grant him to have been *eminent* in intellectual *capacity*, as questionless he was, grant him to have possessed a comprehensiveness of understanding, a

depth and power of reason, a brilliancy of imagination unequalled since; even then, he was only more *perfectly*, but not more *really* the type of Christ, than were all other men before the incarnation.

Shall we seek then the affirmed resemblance in the *moral qualities* of each? Shall we say, Adam was made in the image of God, and thus was the type of Him "who was the brightness of the Father's glory, and the express image of his person?" But this, like the previous points also, is foreign to the apostle's argument. He is declaring whence came death,

> "And all our wo,
> With loss of Eden, till one greater man
> Restore us, and regain the blissful seat."

Besides, it is liable to the objection, that in this respect too, Adam was no more truly a type of Christ than were others. Unfallen angels, and redeemed saints, as well as he, bore this glorious similitude of the Son of God.

Alike fruitless will be our search, if we turn to that chief Arminian evasion, that Adam was the *natural head* of his race, i. e. he was the *first* of men from whom all else have sprung, and thus a type of Christ, who is the *first of his*. For conceding that there exists between Christ and his seed a natural relation in any ordinary meaning of the term, (which we deny,) still, every parent is as much the natural head of his offspring, as was Adam of his, and therefore if the apostle intends only this *natural headship*, every parent before the advent of Christ, was as really his type, as was the first parent of all.

In all these particulars, the sons of Adam *share* with him, and this fact invalidates them all, as constituting his declared typical resemblance to the Lord Jesus Christ. In no definable, in no imaginable respect, did he differ from his seed, so as to constitute in *distinction* from them a type of Christ, unless, as he was their representative in the covenant of works, even as Christ was the representative of his seed, in the covenant of grace.

Contemplate also that illustrious comparison whose point and power are so conspicuous in the following verse: "Therefore, *as* by the offence of one, judgment came upon all men to condemnation, *even so* by the righteousness of one, the free gift came upon all men unto justification of life;" i. e. justification comes by Christ, *as* condemnation comes by Adam. The *mode* of the latter is here assumed

to be known, and it is introduced to illustrate the mode of the former. The issue then is brief. How are we justified by Christ? How, but by the imputation of his righteousness, and this on the ground of covenant representation? What if human reason is dazzled by the brightness, and baffled by the mysteries that blend in this high procedure of eternal love? What if human pride recoils from its reception with a strength which God only can overcome? It matters not. The wonderful truth is declared from heaven. It is embosomed in light. In every age, it has been the confidence and the joy of believers. In the covenant of grace, the incarnate Son was the representative of his seed. He assumed their liabilities in law. He endured for them the penalty of the law violated. His whole obedience, therefore, or righteousness, according to the constitution of mercy, is *imputatively* theirs. So theirs, that by it, they are justified; justice and grace alike rejoice and triumph in their salvation. The believing sinner shall plant his footsteps in the city of God, arrayed in a perfect and most glorious righteousness; a righteousness, not inherent, but imputed, which eternal love provided, and eternal justice delights to accept. Who will deny this? Who, presume to blot a truth so attested, from the documents of redemption? Who that feels for the soul of man, will wish to quench the sun in the firmament of grace?

The conclusion is unavoidable. We are condemned by the offence of Adam, *as* we are justified by the righteousness of Christ; i. e. in either case by *imputation* based on federal representation.

4. The last form of proof suggested on this point, is explicit declaration.

I speak not of *words* but of *things*. High moral truths are declared not necessarily in the phrases of system.

The representative character of Adam is declared in the Scriptures, in fact. To go no further, witness the whole passage in Romans v. 12—21.

"By *one* man sin entered the world, and death by sin; and so death passed upon all men."*

* The apostle adds "because that all have sinned." It is by no means certain that the true rendering of this verse, is not that which even Whitby maintains, viz: "And so death passed upon all men through him in whom all have sinned." Every scholar knows that this may be the true rendering, and Dr. Junkin has shown by a critical examination of the verse, that there are strong if not insuperable

"Through the offence of *one*, many are dead."

"And not as it was by *one* that sinned, so is the gift. For the judgment was by *one* to condemnation."

"By one man's offence death reigned by *one*."

"By the offence of *one*, judgment came upon all men to condemnation."

"By *one* man's disobedience, many were made sinners."

Whence this extraordinary emphasis upon *one*?

Whence this constant attributing to *one* offence of *one* man, of the condemnation which rests upon all? Can language be more explicit?

Subject to a closer scrutiny the 18th verse. "By the offence of one, judgment came upon all men to condemnation;" i. e. nor can an impartial criticism elicit from the words an adverse meaning—all men are judicially condemned on account of the sin of one man. Mark the expression. Not simply deriving a moral taint by birth, which resulting in actual transgression, subjects the race to penal suffering; but judicially condemned by one offence of one man. Says the apostle, "judgment to condemnation." Judgment presupposes trial. Condemnation implies sin, personal or imputed. What stronger declaration, then, in fact, can there be, that in the one offence of one man which brought condemnation upon all, there was in him a representative participation by all. In the government especially of God, condemnation does not exist apart from guilt. How then under that government, may it come upon all men—not by their personal sins—that is neither the affirmation nor the argument of the apostle here; but, by the one sin of Adam, except they were legally involved in that sin? And how legally involved in it, except representatively by him?

But resting from the proof of this first position, let us advert to the objections alleged against it.

1. The personal identity of Adam and his race is a theory exploded. Indeed it is questionable if it ever existed, except in the prolific fancy of theological caricaturists.

philological objections, to every other. (See Junkin on Justification, pp. 12 , 131.)

But take the passage as we have it. "And so death passed upon all men because that all have sinned." All die, because all have sinned. See that weeping mother. Death has passed upon her babe. Yesterday it was born. Had it sinned? Assuredly. If we believe the apostle there is no alternative. It had sinned. How? Personally? Actually? Impossible.

The personal identity of differing millions, is one thing; their representative oneness, in a specified legal and moral act, is another thing. The latter is common and intelligible; the former, impossible and absurd. The follies therefore, resulting from this theory, with which chivalrous combatants have ever endeavoured to encumber and deform the federal headship of Adam, and the affiliated doctrines, may be left in undisturbed repose.

2. A more specious objection to this great doctrine of the Scriptures is constituted by its alleged injustice. That the moral condition of all men should have been made to depend on the representative acts of one, in whose appointment they had no election, is pronounced unreasonable and unjust.

Let us bring this objection to the bar of reason.

The procedures of God involve the highest reason. What he does is demonstrated just, because He does it But, as we have shown, this identical principle of representation characterizes in fact all the covenant transactions of God with men, and it is therefore as unimpeachable in the case before us, as in every other. By its adoption in his government, God has impressed upon it his own signet; and wilt thou, fellow sinner, who art but dust, impeach God?

But this principle pervades also the whole constitution of domestic and civil society.

The father is the legal representative of his children, during their minority; and this, not by their previous or subsequent election, but always without it, and often against it, by the law of nature, of society and of God. In certain cases he can bind them not only temporarily, but for ever.

All civil government is, to a greater or less extent, representative. Nor do the varying modes in which it may be constituted, exclude this elemental feature. The hereditary monarch is as really in law the representative of his subjects, in all official acts, as is the republican president of his constituents. In either case, and equally, the many are responsible for the acts of the one. Personal consent essential to the law of representation! Why, in what we fondly deem the most perfect government on earth, what multitudes have no part, and cannot have in the election of that government, who yet are subject to its authority, and in their proportion, responsible for its acts!

It is idle then to exclaim against a principle, in an isolated instance of its application, which is so legitimated, I

had almost said, by its ubiquity in the governments both of men and of God.

But further. Arraign the justice of this divine constitution; nay, its signal benevolence, at the tribunal of conscience.

Suppose Adam to have remained holy and therefore immortal, to the present moment. Suppose that his posterity had also been kept by the power of God. At this distant era from creation, God announces his purpose to place us on moral trial, and directs us to the election of a representative in whose person, and by whose acts, the great question shall be decided. Would not every eye spontaneously turn upon the venerable sire of all? Would not every voice proclaim him chosen by acclamation? Who can doubt it?

Or suppose with Arminians, that the judicial effects of Adam's sin had terminated upon himself, and that the moral depravation with which every human soul begins existence, were exclusively a result of the law that like begets like.

Suppose even with Pelagians and Socinians, that all the effects of Adam's sin, terminated upon himself, as it respects original moral character. In place of federal representation in him, and condemnation by him, substitute the doctrine of successive and personal probation. How are all our previous difficulties immeasurably enhanced! What impenetrable, deepening gloom settles upon the character and government of God!

Look upon that infant, just ushered into life, and placed on moral trial. With no knowledge that he is on such trial; with no conception of law or penalty; with no power to discriminate between good and evil; unable to appreciate the tendencies of conduct; with passions strengthening hourly, and clamouring for indulgence; with sights continually pouring on the eye, which pollute while they allure; subject to instructions and examples that inevitably corrupt; with all surrounding moral influences pressing upon the soul to destroy it, and almost no power of resistance, and yet upon fair and solemn trial! Is it credible? Is it scriptural?

Add to these things what the Scriptures plainly teach, and Arminians admit; innate corruption, aversion to holiness, and bias to sin, and this solemn trial becomes a solemn mockery!

But reverse the case. Conceive, what we maintain the

Scriptures reveal as the fact, that this infant has already been placed on trial, by representation in Adam. The interests involved were indeed awfully momentous, but the trial was most fair. No circumstance was wanting to render a favourable result almost certain. Our first father stood then in the resplendent image of God. He was indeed susceptible of temptation, but he had the power of resistance beyond what his offspring can have. He was aware of the responsibility of his position. His understanding was mature. His reason was vigorous. His conscience was perfect. Every sensation filled him with gratitude. Every emotion was holy. Every affection fixed with supreme delight on God, and bound him to his throne!

Say then, thou that cavillest at this high truth, lay thine hand upon thine heart, and before God tell me, which of these trials wouldst thou choose? Which most fair and kind to thee? Which most evincive of eternal justice and eternal love?

Asking yet the indulgence of the reader, I proceed to a brief view of the

II. Second point proposed—the Imputation of the sin of Adam to his posterity.

The truth of this is involved necessarily in the truth of the first position. For the elemental and constitutive feature in the law of representation is, that the represented are bound, for good or evil, by the acts of the representative. His acts are imputatively and legally theirs. The consequences come upon them.

But besides being a necessary result of the first position, essentially involved in the whole argument which establishes that, this doctrine has an affecting and conclusive proof in the actual moral condition of the race.

If it be true, as we have shown, that Adam was the federal head of his posterity, and that therefore his sin is imputed to them, we should of course expect to find them commencing existence subject to precisely those penal evils, which were denounced upon him, and not otherwise. I repeat it, not otherwise. A just ground for the infliction of penal suffering upon men, cannot exist previous to their own existence, except in the manner we have indicated Under the administration of a wise and holy God, condemnation does not precede trial and guilt.

What then are the facts in the case? Do the posterity of Adam commence existence subject to those evils which were the threatened penalty of his transgression? Alas!

the proof is obvious, as it is melancholy. We live on the surface of one vast sepulchre! The dead in unnumbered millions are within! The dying, in crowds upon crowds, are without! Every breeze is freighted with human groans!

Observe the expression. We commence existence, subject to these evils. They do not come upon us only when we have in our own persons sinned; actually, intelligently, and from choice sinned. We are subject to them from the first moment of existence. We are born under the visible frowns of God. The fact demonstrates our doctrine. It admits neither evasion nor denial.

Look upon that dying babe. Yesterday only it was introduced to life. It is guilty of no actual sin. It cannot be. But it is dying! Hear it moan! See it gasp! There, it is a corpse! To-morrow, and weeping affection will yield it to the grave. This is temporal death.

Turn to another, surviving the cries and pains of infancy. Watch the unfolding faculties. While instinct yet supplies the place of intelligence and reason, what unequivocal indications of will strangely stubborn and imperious to be gratified! Trace the development of petulance, passion, pride, selfishness, resentment, and deceit. How early all! A corrupt nature is unfailingly indicated from the first. This is spiritual death.

From infancy and childhood trace the moral progress through youth and manhood. Passions gather strength. Sinful habits cast their chain upon the soul. What engrossment in self! What aversion to God! What insensibility in sin! In vain conscience accuses. In vain religion is enforced. In vain mercy calls. The final hour comes. Impenitent and unshriven the soul shrieks and sinks forever. This is eternal death.

I repeat it, then, the doctrine is demonstrated by the facts. Stronger proof there cannot be. The whole and the identical penalty denounced upon Adam, comes upon his seed. Their liability to it exists previous to personal transgression, even from the womb.

It is executed, in part at least, upon multitudes, before they can violate known law. And if it is not executed upon every soul of man, in all its extent, it is entirely because of the imputed righteousness of the second Adam, even Christ.

Does any one say, "there yet are mysteries here?" Where, in the universe of God, are there not mysteries? Mysteries here! Ah! there are more than mysteries in

every other view of this subject;—not only that which is beyond reason, but that which is essentially and immutably against both reason and justice. The mysteries here are those only to which facts, reason, and revelation, lead us. And when, under their guidance, I come to the inaccessible light in which God dwells, and am dazzled and blinded by its splendour, I will not turn sceptic. I will not demand that the thoughts and procedures of the Infinite shall be shrunk to the dimensions of my limited understanding! No. God is great. God is holy. I will bow down. I will believe. I will adore.

Reader! This great truth has a direct and solemn relation to you. You are a child of Adam. In his probation, you were tried; in his fall, you fell. As the result, you were born in sin, and under sentence of death. At times, you are conscious of moral depravity. Solemn providences alarm you. You dread to look into the open grave. You fear to die. You shrink from the scenes of the judgment. This consciousness and these fears, you have had from your earliest recollection.

To original, you have added, actual sin. The depravity of nature has developed itself in life, imparting its complexion of guilt and gloom to your whole moral history. Voluntarily, intelligently and repeatedly you have broken the law of God.

In these circumstances, I affectionately tell you, you are ruined. You may attempt to evade the conclusion. You may even indignantly deny it. But the melancholy truth remains—you are ruined. The conviction of this, is the first step in your recovery. It is in this state that mercy comes to the sinner. It is from this point that she leads him through the gate of life, to the throne of glory. It is here alone that he feels his need of a Saviour.

Come then, thou lost in Adam, admit thy ruin, renounce thyself and penitently, believingly rest, for salvation upon Christ. He is the surety of a better covenant.

> "In him the sons of Adam boast
> More blessings than their father lost."

In him, thou mayest have pardon, peace, righteousness and heaven for ever.

Brethren in the ministry! Ours is the high duty of preaching the Gospel. That Gospel is comprised in the two grand doctrines of condemnation by the offence of

Adam, and justification by the righteousness of Christ The first is as essential to be proclaimed as the last Thanks unto God, that we may tell of Calvary; but to do it with effect, we must first tell of Eden. The crucifixion is unintelligible, dissociated from the apostasy. The conviction of ruin by the first Adam, must precede the desire of salvation by the second.

A characteristic and mournful feature of much modern preaching, is the neglect or rejection of these truths. The awful fact of human condemnation has given place to the glowing enforcement of human obligation. The ability of men has been magnified until their ruin has been forgot. Somewhat of detriment, circumstantial, however, rather than essential, has been incurred by the fall; but then it lies within the scope of self-reparation. Redemption even is but an unparalleled moral display, designed to impress the minds of creatures, and not a real satisfaction to the law and government of God. While regeneration is only a change of purpose, and not a renovation of nature.

Brethren, this is not the Gospel. It can avail nought, in the restoration of an apostate race to God. It can foster no adequate conviction in the bosom of guilt. It can bring no solid hope to the despairing. It can wake no songs of joy in the presence of angels. The cross is reared amid ruins. Our mission is to the lost. If we herald the offer of mercy, rich beyond conception, we must also fix the charge of guilt, original, actual, and enormous. And if we do it with tenderness and tears, as becomes men who are in the same condemnation, still, in fidelity to man and to God, must we do it. Unhesitatingly, and every where must we proclaim death by Adam, and life by Jesus Christ.

Thus only may we be instrumental of rescuing some of the shattered barks of Eden, and mooring them eternally to the throne of God—to whom be all and endless praise!

THE END.